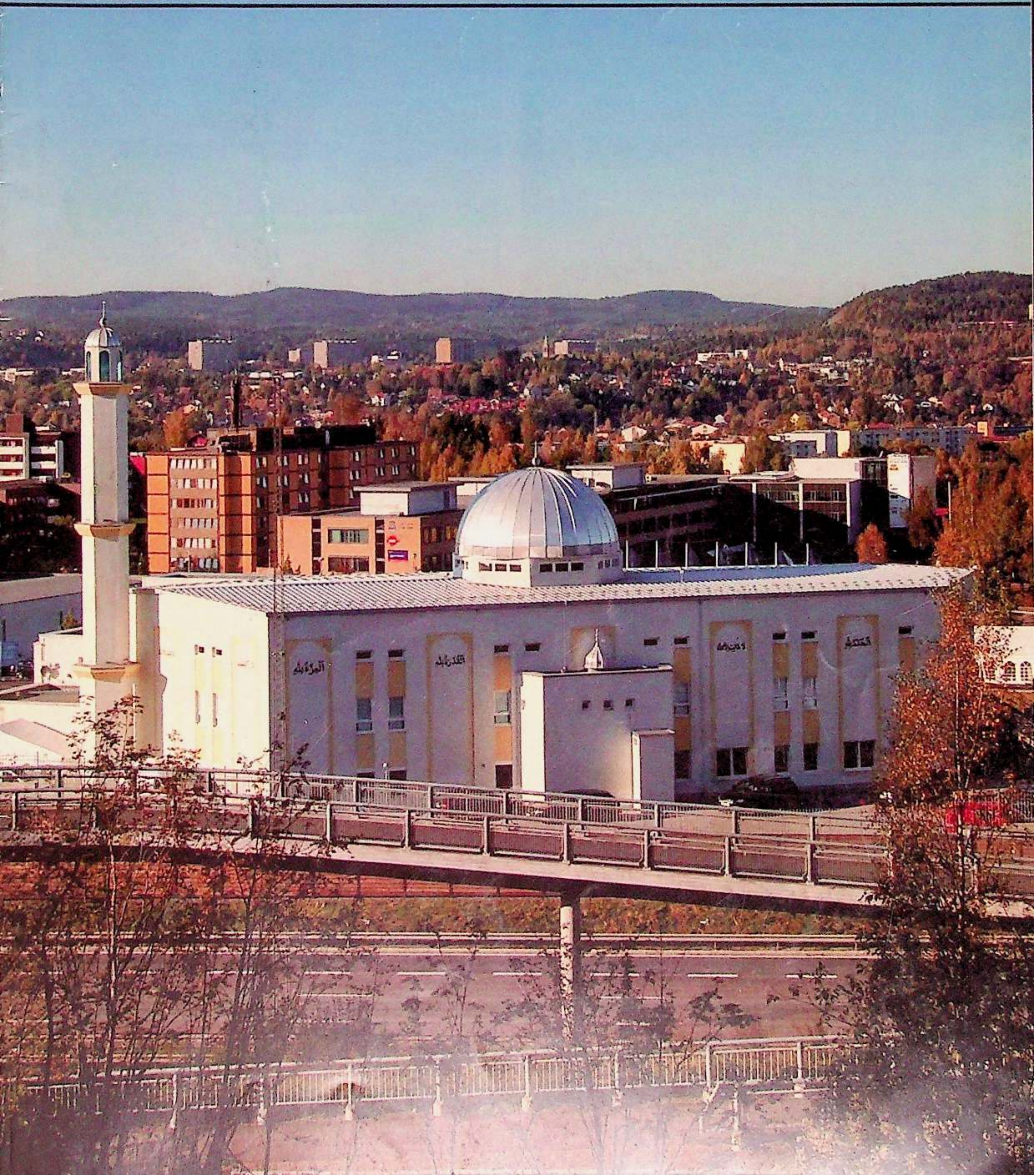
Magazine of Majlis Ansarullah UK

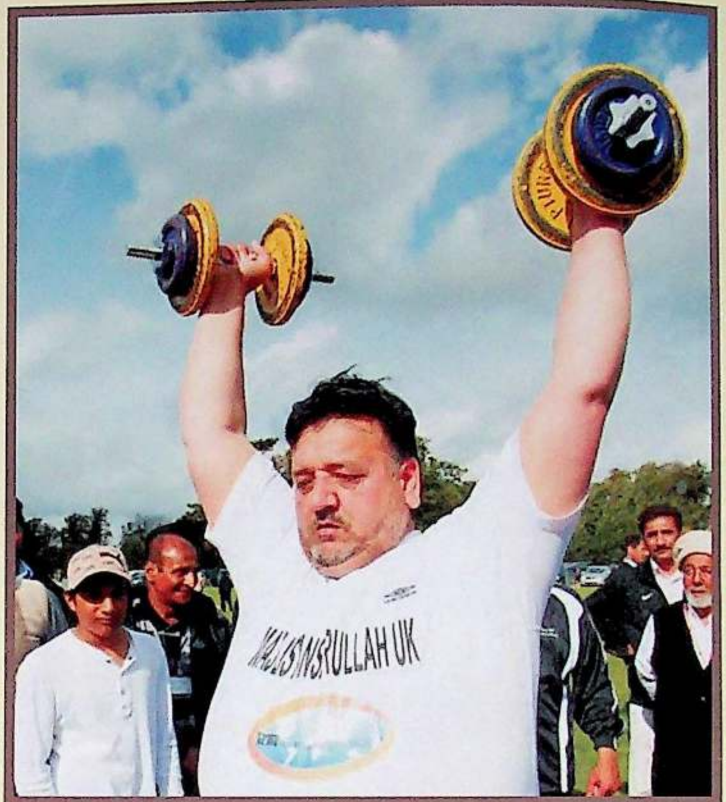
ANSARUDDIN

November - December 2011 Nabuwat, Fatah 1390 HS Vol.8 No.6



Majlis Anarullah Uk Ijtima 2011

















بســــمِ اللهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

Contents

Editorial Board

Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Road, Morden, Surrey SM 4 5PT
Tel: 020 8687 7810 Fax: 020 8687 7845
E-mail: ansaruddinuk@hotmail.com

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah

Cover Page Noor Mosque, Norway
Photograph by Makhzan - E - Tasaweer

EDITORIAL

It seems evident from a comparative study of religions that every religion prescribes some form of worship to be practiced by its followers. Those who believe in religion try to practice the given ways and methods of worship. It becomes obvious from a detailed study of various religions that all religions ultimately point towards a Superior, Mighty and All-Knowing Being who, from time immemorial, has revealed some form of teaching to guide mankind towards the right path. It may be said that all religions are rays radiating from the same source of Light i.e. God Almighty.

Due to its unique understanding, Islam goes one step further and proposes that every religion has a basic and central core of teaching containing an eternal truth, which does not change except when followers corrupt it and it does happen with the passage of time. The Holy Quran illustrates the following point as: "They were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe prayers and pay the Zakat. That is the religion of the people of the right path" (8:6).

With the advent of Islam, a great revolution took place in the religious world as if God manifested Himself with a renewed splendour and full Glory. Islam presented a universal teaching to the world with the worship of God as a central theme and the very cause for creation of the universe as declared in the Holy Quran: "I have not created Jinn and men but to worship Me," (51:57). Islam claims to be a universal religion and proposes the creation of unity between The Creator and the creation as its main object. The fact that everyone has one Creator who is the only one worthy of worship, leads to the establishment of unity in the world. This very concept clearly manifests Islam as a universal religion. The religions proposing the concept of an uncountable number of gods and prescribing different ways of worship cannot create unity in the world. In this regard, Islam has a unique status as compared to all the other religions.

Islam is a universal religion and has a clear understanding of the human nature and psyche. As a result, it takes into consideration different conditions of human life. No doubt, the mosque plays a central role as a place of worship but Islam does not force everyone to only worship in mosques; it allows worshipping anywhere as circumstances permit. Not only this but Islam also considers the needs of the ill, old and disabled people and permits them to worship according to their circumstances so that no one is deprived of the opportunity to offer worship.

In order to create unity in society, Islam erases every kind of social difference and removes any disparity between rich and poor, black and white and declares everyone to be equal. This is evident in practice in a mosque where everyone, rich or poor, black or white stands together with total equality. There is no concept to reserve a place for someone possessing a higher social status or to ask someone to spare a space for others. This practice not only creates unity in society but also bonds them through ties of brotherhood. In addition to daily prayers, weekly worship on Fridays and on the occasions of Eid consolidates unity and brotherhood. Islam not only prescribes daily prayers in congregation but also proposes worship at an individual level and also describes ways to worship and explains the philosophy behind it in order to satisfy human nature and its psyche.

Islam claims that every kind of evil, tyranny and sin can be eradicated if human beings practise its teaching to the fullest extent. Doing this would also create a universal society based on mutual respect and love for all humanity. The Holy Quran describes it as: "Recite that which has been

Continued on to Page 8

Dars-ul Qur'an

Watch over Prayers, and the middle Prayer, and stand before Allah submissively . If you are in a state of fear then say your Prayer on foot or riding ; but when you are safe, remember Allah as He has taught you that which you did not know. (Al - Baqara 239-240.)

Commentary:

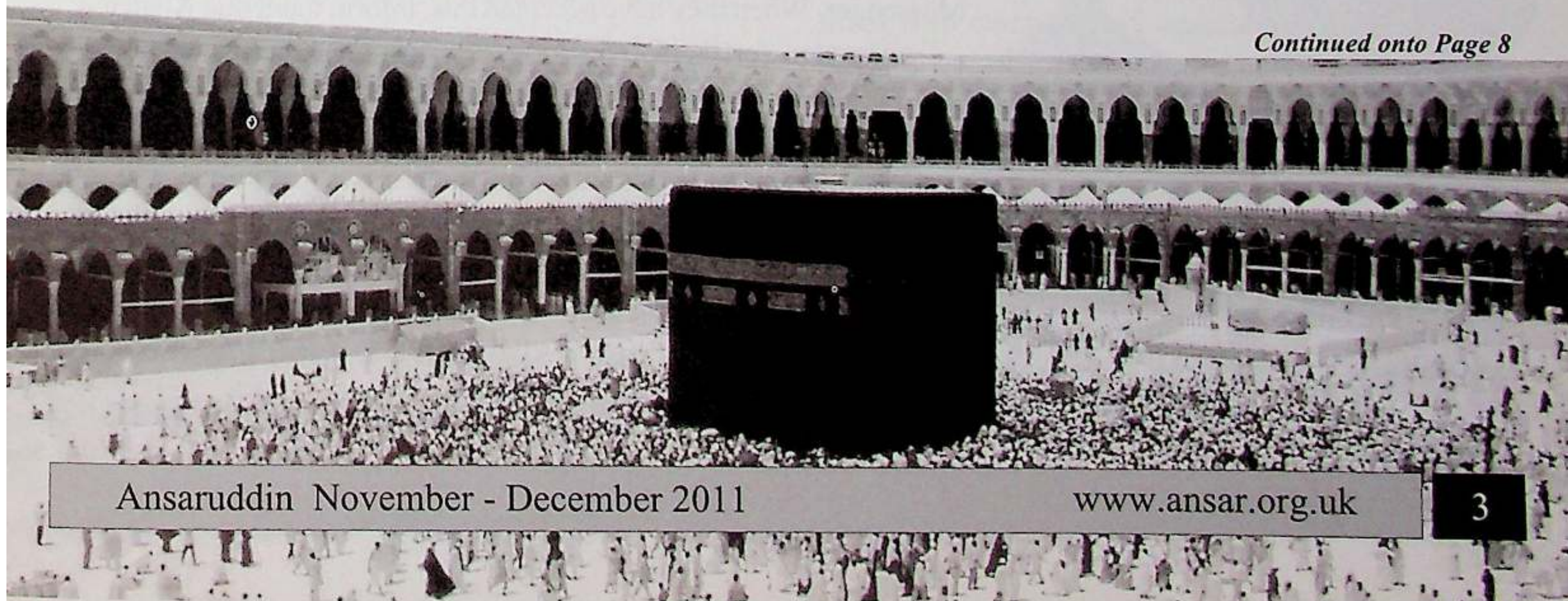
This verse which stresses the importance of, and regularity in, Prayers appears to be rather oddly placed, being wedged in between verses relating to conjugal relations. But the very context of it explains the deep philosophy of its meaning. After marriage one is apt to become a little lax in Prayers, particularly the supererogatory Tahajjud Prayer (said in the latter part of the night). Besides, family life multiplies the cares of both man and woman. Hence, the necessity of urging married people to be regular and punctual in their Prayers.

The middle Prayer has been differently explained. According to some Commentators it is the Tahajjud Prayer, and according to others, it is the morning Prayer, while according to yet others, it is the late afternoon or 'Asr Prayer. The latter view is supported by some sayings of the Holy Prophet (saw). For it is on record that on his missing the right right time of the 'Asr Prayer when engaged in repelling the repeated attacks of the enemy in the Battle of the Ditch, and having been obliged to combine it with the Maghrib or the sunset Prayer, the Holy Prophet (saw) is reported to have said: "May God curse the Jews (who were mostly responsible for this battle)! They have prevented us from saying our middle prayer in time" (Bukhari). Truly speaking, however, the "middle prayer" is the Prayer which happens to fall within busy hours. In the above-quoted tradition, the Holy Prophet (saw) called the 'Asr the "middle Prayer" because it fell within extraordinarily busy hours. The Quran has placed this verse here to point out firstly, that married life, and for that matter any life however busy, should not make man slack in the observance of Prayers, and secondly, that like this verse the middle Prayer is one which is surrounded by apparently incongruous elements. The style is peculiar to the Quran but is quite natural. The clause, and stand before Allah submissively, teaches that besides aiming at complete concentration in Prayers the worshipper should observe three special injunctions: (1) he should refrain from speech, (2) he should stand motionless and refrain from making any movement, and (3) his general attitude should be that of submissiveness, as lack of these is liable adversely to affect concentration and detract from the sanctity of worship.

The five daily Prayers constitute the most important worship in Islam. In no circumstances can a Muslim neglect his Prayers as long as he is sane and conscious. Even when a person is moving about in a state of extreme fear and consternation, he must not fail to say his Prayers and should perform them on horseback or on foot, whether running or sitting or lying, as the case may be.

In view of this great importance of Prayers, a married couple can ill afford to be careless about them. The form in which Prayers are to be performed in time of ordinary fear or danger is mentioned in 4 : 102, 103; but the present verse refers to a state of extreme fear when one cannot observe even the form of ordinary Prayer in a state of fear.

Continued onto Page 8



Dars-ul-Hadith

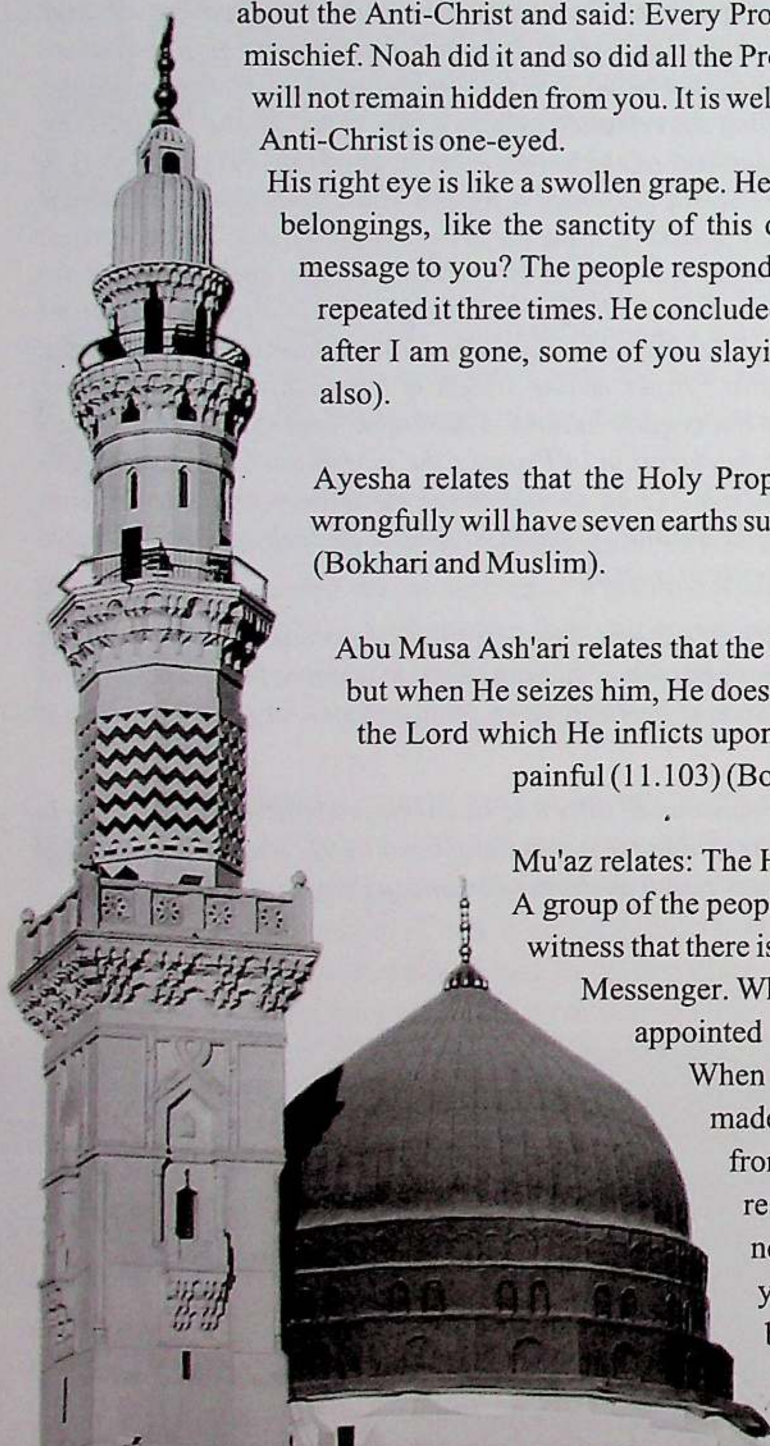
On Forbidding Wrong and Repelling it

Jabir relates that the Holy Prophet said: Eschew wrong, for on the Day of Judgment wrong will become manifold darknesses; and safeguard yourselves against miserliness, for miserliness ruined those who were before you. It incited them to murder and to treating the unlawful as lawful (Muslim).

Abu Hurairah relates that the Holy Prophet said: Allah will enforce the discharge of all obligations on the Day of Judgment, even the obligation of a horned goat to make amends to a hornless goat (Muslim).

Ibn Umar relates: We were talking about the Farewell Pilgrimage, not knowing what the expression meant, as the Holy Prophet was among us. Then he stood up and recited Allah's praise and discoursed at length about the Anti-Christ and said: Every Prophet raised by Allah has warned his people against his mischief. Noah did it and so did all the Prophets after him. If he appears among you his condition will not remain hidden from you. It is well known to you that your Lord is not one-eyed, while the Anti-Christ is one-eyed.

His right eye is like a swollen grape. Hearken, Allah has sanctified for you your blood and your belongings, like the sanctity of this day and this month. Listen. Have I conveyed Allah's message to you? The people responded: Yes. On which he said: Bear witness, O Allah; and repeated it three times. He concluded: Woe unto you, take heed and do not revert to disbelief after I am gone, some of you slaying others (Bokhari, and as to certain portions Muslim also).



Ayesha relates that the Holy Prophet said: He who acquires a hand's breadth of land wrongfully will have seven earths suspended from his neck. (Bokhari and Muslim).

Abu Musa Ash'ari relates that the Holy Prophet said: Allah grants respite to a wrongdoer but when He seizes him, He does not let go. Then he recited: Such is the chastisement of the Lord which He inflicts upon corrupt cities. Surely, His chastisement is grievously painful (11.103) (Bokhari and Muslim).

Mu'az relates: The Holy Prophet appointed me to a governorship and said: A group of the people of the Book will come to you. So invite them to bear witness that there is no one worthy of worship save Allah and that I am His Messenger. When they have accepted this, inform them that Allah has appointed for them five Prayer services in twenty four hours. When they have submitted to this, tell them that Allah has made obligatory upon them alms which will be collected from those who are well-to-do among them and will be restored to the poor. When they submit to this, be mindful not to take their best belongings for this purpose. Guard yourself against the plaint of a wronged one, for between that and Allah there is no barrier (Bokhari and Muslim).



Writings of the Promised Messiah (as)

The Purpose of Religion

The true purpose of adopting a faith is that one should acquire such certainty concerning God, Who is the fountainhead of salvation, as if one can see Him with one's eyes. The wicked spirit of sin seeks to destroy a man and a person cannot escape the fatal poison of sin till he believes with full certainty in the Perfect and Living God and till he knows for certain that God exists, Who punishes the offender and bestows upon the righteous everlasting joy. It is a common experience that when one believes in the fatal effects of anything one does not have recourse to it. For instance, no one swallows poison consciously. No one deliberately stands in front of a wild tiger. No one deliberately thrusts his hand into the hole of a serpent. Then why does a person commit sin deliberately? The reason is that he has not that certainty in this matter as he has in other matters of the kind that we have mentioned. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God, and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to experience God repeatedly through converse with Him or through witnessing His extraordinary signs, or by keeping company with someone who has that experience.

(Nasim-e-Da'wat, Riihanl Khaza'in, Vol. 19, pp. 447-448)

The purpose of religion is that man should obtain deliverance from his passions and should develop personal love for God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise, which will appear in diverse shapes in the hereafter. To be unaware of the True God, to keep away from Him, and not to have any love for Him, is the hell which will appear in diverse shapes in the hereafter. Thus, the true purpose is to have full faith in Him. Now the question is which religion and which book can fulfil this need. The Bible tells us that the door of converse with God is closed and that the ways of obtaining certainty are sealed. Whatever was to happen, happened in the past and there is nothing in the future....... Of what use then is a religion that is dead? What benefit can we derive from a book that is dead? What grace can be bestowed by a god who is dead?

(Chashma-e-Masih, Ruhani Khaza'in, Vol. 20, pp. 352-353)

The purpose of accepting a religion is that God, Who is Self-Sufficient and is in no need of His creation or its worship, may be pleased with us, and that we should experience such grace and mercy as should wipe out our inner stains and rusts so that our breasts may be filled with certainty and understanding. This is not possible for a man to achieve through his own devices. Therefore, God the Glorious, keeping hidden mainly His own Being and the wonders of His creation, for instance, souls, bodies, angels, heaven, hell, resurrection, prophethood, etc. and yet disclosing them partially through reason, appointed his servants to believe in all these mysteries.

(Surma Chasha Arya)

Address by Hadhrat Khaliftul Masih V

May Allah support him with His Mighty Help

(Address at the opening ceremony of Nasir Mosque, Hartleypool, UK. 11th November 2005)

Honourable Guests, Ladies and Gentlemen Peace and blessings of Allah be upon you all.

Today, by the grace of God, we are inaugurating the Nasir Mosque, in a part of this country where it is the first Ahmadiyya Mosque in this region and this town. Those who are unfamiliar with the Ahmadiyya Muslim Community and the true teachings of Islam may carry a fear in their hearts that the construction of this mosque, as perhaps seen by them, will destroy the peace and harmony of this region. This thought arises in the hearts of non-Muslims because, in .the absence of any knowledge of the true teachings of Islam, they consider its teaching to be barbaric and promoting terrorism.

I am sorry to admit that there are two causes for this misconception. The first is the bias of those who do not fulfil all the requirements of absolute justice and unleash a propaganda against Islam, and the second is the deeds of some so-called Muslims that cause such an image to crystallise in one's mind.

We need to understand the beauties of Islam from its fundamental book of law which, we Muslims believe, was revealed to the Holy Prophet (peace and blessings of Allah be upon him). In this short time, I cannot, of course, describe them in great detail, but I will try to clarify a few things.

Please rid your mind of any thought that Islam promotes any kind of violence, or teaches one to violate the rights of others, or that it promotes cruelty, terrorism or disorder in the land, or permits one to take the law into one's hands. Instead, Islam teaches love, affection, respect for the emotions and feelings of others, being kind and gentle towards other people, preserving equity and justice, and not to consider oneself above the law but to uphold and abide by the law at all times.

Allah says in the Holy Qur'an:

Verily, Allah requires you to abide by justice, and to treat others with grace, and give like the giving of kin to kin; and forbids indecency, and manifest evil, and transgression. *(Al-Nahl Ch.U, V.91)*

Now, ladies and gentlemen, see what a beautiful teaching this is which requires one to deal fairly with everyone and not to be cruel or unkind to anyone but to progress further from this, in that even if you have to abandon your own rights, you should continue to be just and do good unto others. Deal with others in equity and goodness as you deal with your own relatives, next of kin and as you deal with your own parents and children by overlooking their faults and errors. If you act in this way, then differences, disputes and causes of complaints amongst yourselves will end.

Then Islam forbids matters that harm morality such as indecency which takes you away from God Almighty. Stay away from things that destroy the moral fibre of society. If you usurp the rights of someone, or cause harm to someone, you will destroy social harmony. Disputes and conflicts will begin to emerge. You should always stay away from such evils.

Moreover, refrain from any matter that has the potential of causing a rebellion or can give birth to a revolt. Do not form a union that wants to confront the government. Do not commit acts that are in breach of the law. Always abide by the commandments of God Almighty. Obey the laws of the land. Do not take the law into your own hands.

The Founder of the Ahmadiyya Muslim community has clarified this principle for us by stating:
'Respond to the evil of your brother with good work and in exchange for him causing you hardship, grant him ease and, out of kindness and benevolence to him, be his helper.'
So this is the Islamic teaching that the Ahmadiyya community upholds.
Then, the teaching does not say: Deal with your fellow countrymen as if you are dealing with your blood relatives, but the teaching, in the words of the Holy Qur'an is:
...Let not a people's enmity incite you to act otherwise than with justice. *(Al-Ma'idah Ch.5, V.9)*
If you are at war with another people or engaged in a battle against them, even then remember that you must be just and fulfil the requirements of justice. If you overcome them, do not be cruel to the people of your defeated enemy; having been victorious over them, do not deprive them of their rights. If any person amongst you transgresses or is cruel to a person belonging to your defeated enemy, then do not be one-sided in favour of your own person, but fulfil the requirements of absolute justice and grant the rights to the one who is true.
In view of this teaching, I am sure that, ladies and gentlemen, you will agree with me, that no one can say that Islam is a barbaric religion or that it advocates the disregard of the rights of others. After the kind of treatment that Islam teaches, there would most certainly be an atmosphere of love and affection.
Anyway, these are some of the misinterpretations and a part of the false propaganda against the commandments of Islam that have given Islam a bad name. This is why it is important that we should never think from the actions of a handful of individuals that they are representatives of Islam nor should we give undue weight to the opinion of those who are biased against Islam.
Take Christianity, for instance, which advocates extreme kindness so much so that Christians are commanded 'whosoever shall smite thee on thy right cheek, turn to him the other also.' (Matthew 5:39). Now, if someone does not act on this teaching, it does not mean that Christian teaching is bad.
To get back to what I was saying, in order to generate love, understanding and affection in the society and establish peace, it is most important to create an atmosphere of tolerance so that we may all derive the maximum benefit from the many bounties of this beautiful world of God Almighty. Wherever in the world people have come to know about the message of Ahmadiyyat, the local people have always stood with us.
For example, some time ago, we constructed a mosque in a German city. By and large, the local people expressed very favourable comments. Of course, there were some biased people also. One day, someone from amongst these biased people tried to set fire to our mosque. There was a lot of damage as a result of this arson attack. The local population, which was predominantly or one should say entirely Christian, expressed great sorrow at this attack. In fact, it was one of them who raised the alarm about the fire. Even the priest of the local church came to express his sorrow. The church offered that it was ready to make good the loss suffered by the fire which amounted to almost one hundred thousand euros (e. 100,000). So these sentiments that were expressed by the local Christians and the Church were because they had come to know that Ahmadi Muslims are the ones who present the true picture of the teachings of Islam and act on its teachings. Their slogan of 'Love for All, Hatred for None' is not merely a cliche but they act on it as well.
Ladies and gentlemen, those of you who are not Ahmadis but are attending this evening as our honoured guests, will see that this mosque in your town, is a symbol of peace, harmony and understanding and a beacon of light. This mosque has been built by people who believe in that person who has conveyed the true message of Islam to them. Only those who worship the One God and who have nothing but kindness for the creation of God, irrespective of caste, colour or creed, will come to worship in this mosque. The doors of this mosque are open to all. I assure the people of this town that we believe in that

prophet who, for the sake of creating love and peace, forgave his bitter enemies. This is why for the establishment of peace and generating love, only love and affection will spring forth from our hearts.

The Founder of the Ahmadiyya Muslim community whom we believe to be the Promised Messiah has taught us:

'In your gatherings, there should be neither anything foul nor ridicule and laughter. Walk on this earth while you are pure-hearted, pure-natured and pure-minded and remember that not every mischief is worth confronting. This is why it is vital that you develop the habit of forgiveness and overlooking so as to pardon at most times and work with patience and wisdom. And do not attack anyone in any prohibited manner. Suppress your ego and emotions within and if you enter into a debate or a religious dialogue, use gentle words in a civilised manner. And if someone confronts you in a foolish way, just bid peace as farewell and leave such a gathering quickly. If you are harassed and abused and bad words are said against you, then watch out that you do not match insolence with insolence otherwise you will be just as bad as them. God Almighty desires that He should make you such a community that you are the role model of good works and honesty and integrity for the world.'

I hope that these words would have removed any doubts or fears in those who harboured any misgivings about this mosque or our community.

May God Almighty enable each Ahmadi living here to become a good exemplar of Ahmadiyyat and true Islam. May each Ahmadi be the cause of removing any fears in the hearts of people.

I hope that this mosque will become a symbol of mutual love and friendship and serve as a milestone amongst people of all faiths and that from here a message will spread of the love of God Who has unlimited love for His creation. May Allah cause the feelings of love and affection to increase in us.

Finally, I wish to thank all honourable guests who have manifested their love, affection and friendship by attending the inauguration of this mosque today. May Allah grant you an excellent reward for it. Ameen..

Editorial *Continued from Page 2*

revealed to thee of the Book, and observe prayers. Surely, prayer restrains one from indecency and manifest evil, and remembrance of Allah indeed is the greatest virtue. And Allah knows what you do."(29:46) In these verses, the Holy Quran, elaborates on the propagation of the Quranic teachings, observance of prayers and remembrance of God as three basic points essential for spiritual enhancement. Achievement of this goal is the sole purpose of every religion. Islam also proposes a unique concept of a life hereafter stating that our actions in this world will also be made manifest in the world hereafter. A concept of accountability in the world hereafter acts as a deterrent to committing evil and behaving like a tyrant. The observance of prayers with all its conditions leads to achieving the aforementioned in the Holy Quran. The best form of remembrance of God has been linked to prayers leading to exaltation not only on an individual level but also on a national level. This fact was clearly understood by the Muslims of the earlier period of Islam and they were exalted all over others. Today, the Islamic world is in great turmoil and the only remedy for its plight is to turn towards its Creator exactly as cited in the Holy Quran.

Dars ul Quran *Continued from Page 3*

The clause, but when you are safe, remember Allah as He has taught you, means that the injunction with regard to offering Prayers on foot or on horseback, etc. pertains to very special circumstances only. As soon as better conditions return, one should pray in the ordinary way as taught in the closing portion of the preceding verse i.e. one should stand motionless in Prayer and refrain from speech, etc.

Revival of Religion

Text on an Address by Hadhrat Khaliftul Masih IV

May Allah have Mercy on him

(in Sydney, Australia)

I address you today on the Islamic Philosophy of the revival of religions. Religions are always revived through Divine intervention. A reformer is sent by Allah the Almighty to turn the people away from materialism and return them to their Creator. Such a reformer invariably calls for immense sacrifices in the name of God. He invites people to toil and sweat; to persevere and be patient, and informs them that those who seek to live must be prepared to part with their lives. He prepares them for a long and painful struggle against blind opposition and persecution at the hands of those whom they love and endeavour to save. .Indeed this is the only real and eternal philosophy of religious revival: every philosophy opposed to it is mere fantasy. I must mention though that all sects of Islam are not in unison on this subject. A large number of Muslims believe that a fundamental change has come about in the form of religious revival. The Ahmadiyya Muslim Community, on the other hand, believes that this historical process is constant and unchanged. Lest the difference of opinion amongst Muslims create a wrong impression, I deem it necessary to enumerate those shared fundamental beliefs which bind all the Muslims together, whatever denomination they belong to.

Every Muslim, regardless of sect, believes in the oneness of God and in the prophethood of the Holy Prophet Muhammad (upon whom be peace and blessings). Every Muslim believes that Islam is the ultimate religion for the salvation of mankind. All Muslims believe that Islam will continue to fulfill all of man's spiritual needs till the Day of Judgement. All Muslims believe that the Law revealed through the Holy Prophet Muhammad is unchangeable and that the Ouran is incorruptible and unalterable to the extent even of an iota or a dot. Muslims of all shades of thought believe that the edicts of the Holy Prophet Muhammad have validity and authority till the end of mankind. Muslims of every sect believe that it is only through a bond with the Holy Prophet Muhammad that the light of eternal truth may be perceived. These basic points of creed are shared by all Muslims without exception. With so much in common, there still remains the fundamental difference which sets the Ahmadiyya Muslim Community apart from other Muslims-the difference on the issue of revival of Islam. All other differences emanate from this main issue.

How is the resurgence of Islam to come about? How is a new life and new vigour to be infused into it? Like the Ahmadiyya Community, all other Muslims, too, profess that the answer lies in the promised advent of Christ, Son of Mary, and in the appearance of the promised Imam Mahdi (the reformer appointed by God who would be divinely guided). This point of apparent concord when interpreted, actually generates two diametrically opposed views.

The Ahmadiyya Muslim Community regards the prophecy of the advent of Christ as a figure of speech. It believes that the prophecies regarding the Imam Mahdi are also allegorical. We believe that the truly glorious import of these prophecies cannot be understood if they are taken at their face value. In complete contrast to this, the other sects of Islam insist

on a literal fulfillment of these prophecies. This is the fundamental difference that distinguishes and sets apart the Ahmadiyya Community from other sects.

A Background to the Prophesies

The prevailing decline of the Muslims and their internecine strife are matters of which the Holy Prophet Muhammad was not uninformed. Through divine revelation, he prophesied fourteen hundred years ago that Muslims would split into seventy two sects. He described the pitiable plight of the Muslims in such detail as if a view of our era had been unfolded before his very eyes. The Prophet's Traditions contain a graphic description of our times. He said, "Islam will have nothing left of it except its name. Mosques, though full of worshippers will be devoid of guidance. Their religious scholars will be the worst creation under the canopy of Heaven." However, along with these terrible portents, he also gave glorious tidings. He said that inspite of this dire distress, the Islamic nation would not perish: *'How can my followers be destroyed when I am at their beginning and Jesus, Son of Mary, at their end."* (Masnad Ahmad: Kanzal Aamal Vol. 7, p. 203) Then he said: *"How will you be when Mary's Son will descend among you; and he will be your guide from amongst you?"* (Bukhari: Book of Prophets) And he repeated the news in these words: *"I swear by Him Who has my life in His hand that the Son of Mary will indeed descend among you, and he will arbitrate with justice."* (Bukhari: Book of Prophets) The Holy Prophet also gave tidings of a great Imam-Imam Mahdi -who would appear alongwith Jesus, Son of Mary. So, the Ahmadiyya Community is at one with the other Muslim sects in believing that the resuscitation of Islam and its global triumph are linked with the advent of Christ and the appearance of the Imam Mahdi. However, it differs from the rest in the interpretation of these prophecies. It insists that the prophecies be seen in the light of the divine law revealed in action and in consonance with the history of the earlier prophets. The other Muslim sects, on the contrary, assert that the prophecies have no inner, deeper message and adhere to their literal sense.

Non-Ahmadi Muslim's Concept

In all fairness to our opponents, I shall now endeavour to elucidate the view point of our opponents who equate Islam's renaissance with its economic and political dominance. There is perhaps an explanation for it. Lust for power and greed for gold have traditionally dominated human strife. The acme of national revival therefore would mean political and economic ascendency. Divine favour would, according to them, fittingly manifest itself to bring about this result. This more or less, is the view held by many, concerning the revival of Islam. According to this belief, the advent of the Messiah will herald the era of Islam's political conquests while the appearance of the Imam Mahdi will bring about their economic dominance. First, I shall outline their concept of the Messiah's advent. They believe that the very Jesus, Son of Mary, whom the Ouran declares a prophet of the Israelites, will descend bodily from the sky. He will immediately set out with sword in hand and hack to death all enemies of Islam! His global sweep shall have three grand objective;. The first objective will be the destruction of the Cross. Not figuratively, but literally! He will set about destroying the symbol of Christian faith with such vigour that not a trace shall be left of it. There will not remain a single Cross to be seen-in Church or home or around any neck. According to them, his next important task will be the extermination of swine of every variety-domestic as well as wild! So, the followers of the Cross will then be left with neither a Cross for prayer nor a pig for dinner. Thus, Christ will deprive the Christians of the articles not only of their spiritual sustenance but also of their physical nourishment. The third task for the Messiah will be the killing of "Dajjal" the Antichrist. Now who is this Antichrist? According to Traditions, if taken literally, as some would have it, he will be a one-eyed Colossus who will come riding an ass of extraordinary proportions. He will be so tall that his head will stand higher than the clouds. All prophets have warned their followers against the evil of this Antichrist. Now, while the Antichrist is busy ravaging the earth the Messiah will descend from the heavens. He will engage the Antichrist in battle near Damascus and slay him. He will then conquer the entire world. Having done this, he will hand over its governance to the

Muslims. This, in sum, is their philosophy of the Muslims' political resurgence and ascendancy. It absolves the Muslims totally from waging any political struggle whatsoever. Now, those who are basking in the assurance that they will inherit the earth without moving a muscle can see no possible reason to concern themselves with political thought and action. They live in blissful oblivion of their decay and degradation. For, everything else apart, they know most assuredly that the happy hour is not far when a divine being will descend from the heavens and unleash a campaign of conquests. He will slay the swine. He will wreck the Cross. He will subjugate all Powers of the East and the West. Then, he will beckon to the waiting Muslim masses and say, "Come hither, ye soldiers of God; come here, O virtuous ones! Come and take this sceptre of the kingdom of the earth." This is the bellicose view of Muslim renaissance which the Ahmadi Muslims find abhorrent. They simply cannot subscribe to it in its crude literalism. Next comes the non-Ahmadi Muslims' concept of the economic resurgence of Islam. The scholars of the other sects hold the view that the remedy of the economic plight of the Muslims lay not in struggle and sacrifice but in the appearance of the Imam Mahdi. This Imam Mahdi will be a contemporary of the Messiah. His most important act on arrival will be the distribution of limitless largess among the Muslims of the world. His bounty will be boundless; his generosity will defy description. This overwhelming wealth will far exceed the Muslim's capacity to garner it. Thus will come to an end all lust for goods and greed for gold. This is the panacea, as conceived by some, for the economic ills of the world of Islam. According to this belief, the appearance of Imam Mahdi is in itself the answer to the economic misery of Muslims. There is no need for sweat, tears and toil. There is no necessity to explore the earth's treasures, to peep into the heart of the atom and to seek out the secrets of space. Neither effort nor industry, nor inventiveness or application is needed. All that is needed is the arrival of the Mahdi. Again we differ and again we the Ahmadi Muslims find this concept childish, crude and unacceptable.

The Correct Interpretation

According to Ahmadi Muslims Although the Ahmadiyya Muslim Community does not in any way reject the prophecies concerning the descent of the Messiah and the appearance of the Mahdi, it does emphasise that to put a literal meaning on them is the height of naivette and ignorance. We believe that it is as a result of not grasping fully the exalted station of the Holy Prophet that such a serious error is made in understanding his deep and philosophical message. Men of insight and wisdom often use parables and allegories to outline subjects of such great import but the superficial eye cannot perceive their meaning. The Ahmadi Muslims believe that the whole range of subjects covering the Messiah, the Antichrist and his ass is allegorical. The Messiah, therefore, is not that earlier prophet who was sent among the Isrealites. The Ahmadis believe that Jesus Christ died a natural death after surviving the torture of the Cross. The Messiah of the prophecy was in fact to be a new person who was to be born amongst the followers of the Holy Prophet Muhammad. Because of some characteristics and qualities he was to share with Jesus, he would be given the title of "Messiah, Son of Mary" in much the same way as a great dramatist is called Shakespeare. The reference to the Cross, too is a simile. The Messiah will not literally go around wrecking crosses: he will defeat the Christian faith with strong reasoning and powerful arguments. The destruction of the Cross, therefore, stands for the ideological rout of Christianity. Similarly, the word 'swine' is not to be taken in the literal sense. It connotes the cultural filth of the western world which turns men into beastly beings. The word swine stands for the so called sexual anarchy sweeping across America and Europe. It stands for the disgusting debauchery which, claims even innocent children as its victims. The Traditions most assuredly did not convey that the Messiah would hunt down herds of wild boar or domesticated pigs. This would be a strange image of a prophet of God. It would rather remind one of Ajax, a hero from Greek mythology, who cut to pieces herds of cattle and flocks of sheep in the mad belief that they were the Greek army's chieftains! The Antichrist, too, like the Messiah, the Cross and the Swine is symbolic. He symbolises a great and powerful nation which rules

not only the earth but also space. The Cross and the Swine are in fact symbols pertaining to this nation. The Traditions say that the Antichrist's right eye will be sightless but his left eye will be large and bright. This is a symbolic description of the fact that though this nation would be devoid of spiritual light yet its material insight and therefore material attainments, would be great. Lastly, the Ahmadi Muslims consider the Antichrist's ass to be a symbol too- a symbol that was used to describe the means of transportation of the days to come. All the features describing this ass are without exception identifiable with the fuel-powered vehicles invented by the West. Consider the salient features of the ass-as described in the traditions-it will eat fire, it will travel over land, over sea and above the air; its speed will be so great that it will cover a journey of months within the space of a few hours; the passengers will travel not on its back but in its belly which would be lit up; it will announce its departure and ask passengers to take their seats. The fulfillment of these things with such wondrous exactness is a glorious testimony of the truth of the Holy Prophet Muhammad, peace be on him. According to Ahmadi Muslims, the prophecies relating to the advent of the Imam Mahdi are also symbolic. The wealth he will distribute amongst Muslims is the wealth of spiritual knowledge and wisdom, and not worldly wealth. The refusal of some to accept it further indicates what kind of wealth it was to be; for man is never satiated with material wealth: it is only the spiritual treasures that he spurns. Thus Ahmadiyyat rejects the philosophy of Islamic renaissance as explained above ând propagated by the other sects of Islam. It holds that this philosophy is at variance with the real intent of the Quranic teachings, at variance with the history of the prophets and most of all at variance with the demonstrated actions of the Holy Prophet Muhammad, peace be upon him. Ahmadiyyat shuns this ideological opiate which lulls nations into inaction and leads them into the world of make-bel ieve and fantasy.

Ahmadiyya Philosophy of Revival of Religion

This philosophy is no different from the one that is the common heritage of all religions. This is the only philosophy which history supports. Although the Scriptures and the legends mention many who ascended to the heavens, there is not one instance or account, since Adam, of the bodily return of anyone of them to earth. So, regardless of the difference in the manner of the professed ascent ro the heavens by some, there is none who is reported to have returned to earth after a long disappearance. Reformers have always appeared from the ordinary stock of human beings and have always been rejected and scorned by man. No ceremonial arches are ever erected to welcome them. No garlands are offered. No lamps are lighted in joyous illumination. On the contrary, those who came in the name of God were persecuted for committing this 'crime'. Their paths were strewn with thorns. Dust was heaped on their heads and stones were thrown at them. They were crowned with the crown of thorns. Every conceivable torture was inflicted on them. You see them now, returning from the town of Taif bathed in blood from head to foot. You see them again, in the battlefield of Ohad, half-dead from their wounds, buried under the bodies of those who laid their lives for them. You will find their followers suffering a similar fate. Every conceivable torment is practised on them. They are dragged by their feet through rough alley-ways. They are made to lie on burning sands under a sizzling stone. They are thrown on live coals and held there till the embers die down. They are thrown out of their homes. They are driven into exile. They are threatened with starvation. They are put to the sword. The husbands are taken from the wives and the wives from the husbands. Parents are deprived of their children. Every right that life bestows is denied to them. They are neither allowed to pray nor to build mosques. They are deprived of the right to announce their faith. They are not even permitted to name their own creed. Thus is man granted a new spiritual life. This is the path that leads to the revival of religion. This is the phenonmenon that we see at work in the life of the Holy Prophet Muhammad (Peace be upon him) and in the life of every prophet before him. It is by treading this perilous path that the prophets have ever revived their nations. This is the philosophy of the revival of religions since the days of Adam to the days of the

Holy Prophet (Peace be upon him). When such is the case, how can we then accept that the Almighty has decided to change this inviolable and time-honoured practice? How can we then accept that the Muslims will inherit the earth without shedding a drop of their blood and without making a stroke of effort? How can we believe that they will succeed without treading the path of sacrifice? It did not happen before. It will not happen again. The Promised Messiah, the Holy Founder of the Ahmadiyya Muslim Community. affirms this eternal and everlasting truth when he warns the nation thus: "There has not been a Prophet who was not laughed at. So it was to be that people laugh at the Promised Messiah. The Almighty says: Alas for My servants, there comes not a Messenger to them but they mock at him'. (Holy Quran 36 :31) So it is a sign from God that every prophet is mocked. Now, who can mock a person who physically descends from the heavens in the company of angels amidst a waiting crowd? The wise, therefore, can see that the bodily descent of the Promised Messiah from .heaven is false belief. Remember! no one will descend from the sky. All those who oppose me and are now alive will die and not one from amongst them will see Jesus, Son of Mary, descend from heaven. Then their children and their children's children, too, will die, and Mary's Son will still not have descended. Then will God fill their hearts with fear that the days of the ascendancy of the Cross are gone and yet Jesus, Son of Mary, has not come down from the heavens. The wise will then tire of this belief. And before three centuries have passed from this day, Muslims and Chris- tians alike will discard this false creed in disgust and despair. Their shall be only one religion in the world and only one Guide. I have come but to sow the seed. This seed has been sown at my hand. It will now grow and bear fruit and there is no power on earth that can harm it." (Tazkarat-ul-Shahdatain, p. 64-65) Every fair minded person can see from this comparison that the Ahmadiyya view-point is based on the history of religions while the philosophy of its opponents is mythical and contradicts the history of religious revival. We learn from history that everyone appointed by God was faced with a storm of opposition. All prophets came with the message of truth and eternal life but were opposed by those who preferred falsehood to truth, and spiritual death to spiritual life. This indeed is the process of the birth of religions. When impurities and corruption crept into religions, their rebirth also took the same course. The reformers sent by God also suffered as the prophets had suffered. Whenever the Almighty chose to revive a nation spiritually, it split into two groups-those who saw the truth and those who opposed it. And neither group ever changed its demonstrated attitude. The Holy Quran describes this oft repeated cycle in a most effective and moving manner.

A study of the Quran shows that:

a. Religions are born and revived through divinely appointed reformers. Never have the scholars ever reformed a religion through '1 conferences and consultations.

b. The divinely appointed reformers are invariably rejected by their people and treated with arrogance and disdain.

c. Such reformers are always opposed by violence. They are accused of corrupting the religion of their forefathers. They are branded heretics and held guilty of apostasy.

d. The creed professed by the opponents prescribes death or banishment as the punishment for apostasy. The reformers are offered a choice of either a return to the fold or exile, failing which they are threatened with death.

e. The reformers never advocate violence. Their followers demonstrate steadfastness of such a high degree that they would rather be exiled or killed than recant.

f. The reformers do not entice people with promises of power and high office: they dispel worldly ambition. They do not lure people with wealth; they inculcate the spirit of sacrifice. The rich who believe consider it their good fortune to give their all in the service of God; the mighty shrug off the trappings of power. It is then that divine providence adjudges them fit to take over temporal power.

This is the process of religious revival of nations that the Ouran and the Scriptures reveal. All prophets-from Adam to the Holy Prophet Muhammad-went through

these stages. They gave their nations new life by leading them over the path of suffering and sacrifice. They taught love. They inculcated love of hard work, of sustained effort and incessant actions. It is this revolutionary spirit which breathes life into dead nations. This oft-demonstrated and unchanging divine law is in consonance with man's nature, conscience and intellect. It is this law that the Ahmadiyya Community acknowledges. As can be seen, the Ahmadiyya Muslim Community's concept of revival of religions is not a new-fangled philosophy born of human intellect. It is derived from that continuous and unaltered historical process which is preserved most accurately and truly in the Holy Quran. It is founded on those eternal principles and truths which are the basis of every true religion. For instance, the Quran declares: "There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking, And Allah is AII-Hearing, AII-Knowing." (Al-Baqarah, Verse: 257) "Alas for My servants! there comes not a Messenger to them but they mock at him." (Yasin, Verse: 31) "Surely Allah changes not the condition of a people until they change that which is in their heart." (Al-Ra'ad, Verse 12) When the prophet Shu'aib was threatened by his people: "We will drive thee out O Shu'aib, and the believers {that are) with thee, from our town or you shall have to return to our religion." he merely replied, "Even though we be unwilling? (Al-A'raf, Verse 89) Noah's people, too, threatened him with stoning if he did not desist. They said, "If thou desist not, O Noah, thou shalt surely be one of those who are stoned." (AI-Shuara, Verse 117) This treatment was not reserved for just a few prophets. The Quran summarises people's attitude to the prophets in these words: "And those who disbelieved said to their Messengers, 'We will surely expel you from our land unless you return to our religion." (Ibrahim, Verse: 14) Abraham was punished for recanting from the religion of his forefathers and for voicing the truth. The chiefs vented their wrath by declaring: "They said? "Burn him and help your gods, if at all you mean to do anything." (Al-Anbiya 21, Verse: 69) Jesus Christ was nailed to the Cross because he disagreed with the Jewish Scribes over the interpretation of the Bible although he avowed openly: "Think not that I have come to abolish the law, and the prophets; I have not come to abolish but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." (Mathew: Chapter 5, Verse: 17, 18) May I remind you that the central difference between Jesus Christ and the Jewish scholars was on the interpretation of the verse "And Elijah went up by a whirlwind into heaven" (2 Kings; Chapter 2, Verse 11) .The scholars stuck to the literal and apparent meanings of the verse. They believed that Elijah would descend bodily from heaven before the advent of Christ. Jesus Christ, on the other hand, asserted that this was an allegory, that the language was symbolic and not literal. He declared that Zacharia's son John was the Elijah who was to descend from heaven. Jesus knew full well that John was born on earth and had certainly not descended from heaven.

In answer to the question 'Then why do the Scribes say that first Elijah must come", he replied: "Elijah does come and he is to restore all things; but I tell you that Elijah has already come, and they did know him, but did to him whatever they pleased. So also the son of man will suffer at their hands. Then the disciples understood that he was speaking to them of John the Baptist." (Mathew: Chapter 17, Verse 10-13) Lastly and above all was the suffering of the Holy Prophet Muhammad (Peace be upon him). In his own words, 'No Prophet suffered as much as I did.'

Therefore, the history of religions teaches us that prophets have always been normal human beings. They do not descend from heaven like the heroes of some mythical tale. They have always suffered trials and tribulations. Their followers gain glory not through the toils of someone else but through their own sweat and blood.

Sir Zafrulla Khan, a Polymath: Introducing Islam to the West

Encylopaedia Britannica states about Sir Muhammad Zafarullah Khan

Sir Zafrulla Khan, a Polymath: Introducing Islam to the West Encylopaedia Britannica states about Sir Muhammad Zafarullah Khan:

"Sir Muhammad Zafrulla Khan was a Pakistani politician, diplomat, and international jurist, known particularly for his representation of Pakistan at the United Nations (UN).

The son of the leading attorney of his native city, Zafrulla Khan studied at Government College in Lahore and received his LL.B. from King's College, London University, in 1914. He practiced law in Sialkot and Lahore, became a member of the Punjab Legislative Council in 1926, and was a delegate in 1930, 1931, and 1932 to the Round Table Conferences on Indian reforms in London. In 1931-32 he was president of the All-India Muslim League (later the Muslim League), and he sat on the British viceroy's executive council as its Muslim member from 1935 to 1941. He led the Indian delegation to the League of Nations in 1939, and from 1941 to 1947 he served as a judge of the Federal Court of India.

Prior to the partition of India in 1947, Zafrulla Khan presented the Muslim League's view of the future boundaries of Pakistan to Sir Cyril Radcliffe, the man designated to decide the boundaries between India and Pakistan. Upon the independence of Pakistan, Zafrulla Khan became the new country's minister of foreign affairs and served concurrently as leader of Pakistan's delegation to the UN (1947-54). From 1954 to 1961 he



served as a member of the International Court of Justice at The Hague. He again represented Pakistan at the UN in 1961-64 and served as president of the UN General Assembly in 1962-63. Returning to the International Court of Justice in 1964, he served as the court's president from 1970 to 1973.

He was knighted in 1935. He is the author of Islam: Its Meaning for Modern Man (1962) and wrote a translation of the Qur'an (1970)."

His books for the beginners to know about Islam:

Sir Zafrulla Khan was a polymath and a prolific writer. However, I suggest only three of his books for a basic orientation to Islam. A book about Islam, one about the Holy Prophet Muhammad, may peace be on him and the third one about Islam and Human Rights:

The Living Martyrs of Ahmadiyyat

Zarina Khan, Wolverhampton

In the Name of Allah, the most Gracious Ever Merciful

Grieve not my Ahmadi brother -
Though thee be shackled by the vindictive chains of the world,
And imprisoned by its ferociously unjust laws,
Yet announce in brave, loud tones,
"Love for all, hatred for none!"

Mourn not my Ahmadi brother -
Though they strive to eject the conviction of truth from thy perceiving soul,
And bombard thee with deceptive promises of heaped - up wealth, Yet repeat in faithful, firm tones,
"Love for all, hatred for none!"

Lament not my martyred Ahmadi brother -
Though thee be thrown (Daniel - like) into the den of lions,
Let not the inner dignity of thy indomitable spirit be confiscated from within thee,
Yet march stoutly on in patient forgiveness, testifying,
"Love for all, hatred for none!"

Despair not my martyred Ahmadi brother -
Be assured that thy weeping tears have overflowed the reddening lakes of Allah's Great Heart, Where loving handmaidens, transported on billowing clouds patterned and arranged in silver Arabesque, Guide thee towards the High Domes of Allah's Infinite Pleasure,
Releasing gently the pain beyond despair from thy heavy heart,
Thy agonised prayers bursting out and escaping from thy lips,
And reaching Allah's All-Hearing Presence.
And be thou informed that each drop of thy precious, crimson- martyred blood has celebrated thy courageous actions,
And commissioned for thee, an elevated mansion in the auspices of paradise,
Inhabited by solemn angels echoing the clarion call of True Ahmadiyyat,
"Love for all, hatred for none!"

Live forever my martyred Ahmadi brother!
Witness thou and join the role call of the courageous, thy name carved out in ochred pride;
And listen to the silken- clad angels, reciting to the denizens of heaven,
The wondrous account of thy meritorious deeds,
Registered in lengthy scrolls held aloft in their eager hands,
Coiling and spiralling to their feet along the plush red carpet of infallible faith,
Their words emblazoned and highlighted in gold leaf by Allah's Special Decree,
Proclaiming: "Love for all, hatred for none!"

Be eminently honoured my martyred Ahmadi brother!
Receiving with total pleasure the felicitous greetings of peace
Conveyed by duteous angels from the noble lips of the Holy Prophet (SAW)
Seated royally in the oriental arbour of his palatial residence,
His (martyred) grandchildren playing lovingly at his blessed feet,
Singing: "Love for all, hatred for none!"
Be proudly joyous my martyred Ahmadi brother!

Receiving obediently, precious gifts, hand-wrapped by the Promised Messiah himself,
The glowing red rubies of your blushing sacrifice catching the Eye of Allah Himself,
Causing Him to praise thee from His Lofty Throne,
And placing the justly- earned diadem of martyrdom upon thy submitting head,
And liberating the captive, snow white doves of peace from their cage,
And unfurling, in the winds of freedom, the red-ribboned message in their delicate beaks,
Reading: "Love for all, hatred for none!"

O tormenters of Ahmadiyyat!
Mow not down the innocent children of True Ahmadiyyat,
"Desist! Desist!" Cry the angels of the Accounting Lord,
"Obstruct not the noble mission of Ahmadiyyat!"
And strike out the blinding opaqueness from thy myopic eyes,
And focus with crystal clear sight in awestruck wonder,
Upon the dazzling, majestic glory of Mohammad (SAW),
On who's right hand is sitting humbly at his blessed feet, the Promised Messiah,
Mirza Ghulam Ahmad of Qadian,
And on his left hand, sitting humbly at his blessed feet, the Promised Reformer,
Mirza Bashir-ud-Din Mahmood Ahmad of Qadian,
Both nobly positioned by Allah the Ultimate Judge, the Knower of all hidden mysteries,
Repeating, 'Love for all, hatred for none!"

O persecutors of Ahmadiyyat!
Repent and seek forgiveness from Allah the Merciful,
Draw back thy attacking hands,
Lest Allah Raise against thee The Flashing, Sharp Sword of His Wrathful Gaze,
Filling thy house with widows and orphans,
Wringing their hands and bewailing their terrible fate,
While ye carry firewood in the stinking belly of Hell,
Like Abu Lahab the father of flames!

O seeker of Perfect Wisdom! Observe Ahmadiyyat as the hand- picked, chosen champion of Allah,
An inspired reflection of True Islam, A true, chivalrous knight in shining armour,
Armed with the weapons of pure righteousness, noble courage and dignified courtesy,
Seeking to rescue Humanity, a damsel truly in great distress,
Held captive in the castle of Sanctimonious Ignorance,
Her fair hands and feet bound tightly by the fetters of worldly materialism,
The brilliance of her beautiful eyes blinded by the false lights of misguided dreams,
Her lovely body lying inert in the deep, dark dungeons of self imposed egoism,
Impervious to the message of; "Love for all, hatred for none!"

O seeker of Ultimate Truth!
Observe the impeccably fashioned body of Ahmadiyyat,
Attain and touch the elevated stars and beyond,
Submitting in serene obedience to Allah the Glorified Sovereign,
Its multifarious roots anchored and spread deep inside the grateful earth,
The heady, intoxicating fragrance of its charismatic beauty electrifying and transforming the responsive atmosphere,
And finally culminating in the Universality of Allah's Moving Message of Peace,
To permeate, surround and soar above the earth and beyond,
Resounding in the immortal and eternal words: "Love for all, hatred for none!"

New Testament Examined

By Muhmamad Ahmad Umar

PartIII

Works v faith? Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *(Galatians 2: 16)*

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? *(James 2: 14)*

This great conflict of opinion between Paul and James is contradictory to each other and cannot be easily resolved. If one is true the other must be wrong.

These are but a few examples we have presented here from the New Testament. It is not possible for a student of the Bible to remain unaware of these contradictions and inconsistencies found in the Bible, particularly the Christian priests who spend a major part of their lives in Biblical studies. If they do not take any notice of these contradictions, it would mean that the ignorance is deliberate. It is stated in Revelation, the last book of the New Testament that anybody who would add to or remove any words from this book would incur punishment. Even this warning has not stopped people interfering with the text of the Bible.

For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. *(Revelation 22: 18- 19)*

It is quite obvious that the followers of the Bible are responsible for these changes. Nobody else would have any reason to make any changes in their religious book. There are also many other problems which are not possible to resolve. We are going to address them one by one.

(1) When Jesus was born; three wise men from the East saw his star and came to find out where the baby Jesus was and pay their respects. King Herod inquired from the chief priests and scribes where Christ was due to be born. He was told that the birth of Christ was expected in the region of Bethlehem. The king told these three wise men to go to Bethlehem, find out where Jesus was born, and inform him, so that he could also go there and pay his respect:

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. *(Matthew 2: 9)*

Obviously, the writer of this verse had no idea what the size of the star was. Otherwise, he would never have written these words. God, who created the stars, knew the enormity of their sizes and the absurdity of this idea could not have inspired these words that the star went before them, till it came and stood over where the young child was.

(2) And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.
(Matthew 2: 23).

Or have ye not read in the law, how that on the sabath days the priests in the temple profane the sabath, and are blameless? *(Matthew 12: 5)*

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. *(John 7: 37- 38)*

For the scripture saith, Whosoever believeth on him shall not be ashamed. *(Romans 10: 11)*

For as yet they knew not the scripture, that he must rise again from the dead. *(John 20: 9)*

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. *(John 17: 12)*

I have shewed you all things, how that so labouring ye ought to support the week, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *(The Acts 20: 35)*

There are no references to the above verses to be found anywhere in the scriptures.

(3) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *(Matthew19: 28)*

There are couple of questions that come to the reader's mind which need to be resolved.

(a) When Jesus was addressing his apostles, Judas was among them, who at a later stage betrayed him and sold him to his enemies for thirty pieces of silver. *(See Matthew 26: 14-15)*

(b) At the time when Jesus was preaching in Jerusalem, only two tribes of Israelites were living there. How could the other ten tribes be judged without them receiving the message? The Church is quiet about the whereabouts of those ten tribes.

(4) And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease *(Matthew 10: 1)*

Judas was included in these twelve. He could not cast out the unclean spirit from his own self, and betrayed Jesus to his enemies. How was he expected to cast out unclean spirits from other people? The later events show that all the disciples were unable to cast out the unclean spirits and heal the sick.

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is my only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. *(Luke 9: 38-41)*

It makes one wonder what kind of power was given to the disciples? How can those people be taken as virtuous and pious about whom Jesus made such remarks as faithless and perverse generation?

(5) While speaking to his disciples Jesus said: He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *(Matthew 13: 11)*

Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding?
(Matthew 15: 15-16)

It is rather perplexing to note that Jesus gave the power to his disciples to cast out unclean spirits and heal all kind of diseases and were also given the knowledge of the mysteries of the KINGDOM OF HEAVEN, and yet they were without understanding. The Gospel writers do not indicate that the disciples ever did show any understanding.

(6) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. *(Matthew 16: 18-19)*

The next moment Jesus spoke to the same Peter: But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. *(Matthew 16: 23. Also Mak 8: 33)*

This is the same Peter who denied him three times when Jesus was arrested, deserted him when he was put on the cross and went to gentiles against his clear injunctions to confine the preaching to the Israelites. Jesus said to his disciples, If ye love me, keep my commandments. *(John 14: 15)*.

Peter indicated with his behaviour that he had no love for Jesus.

(7) And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *(Matthew 17: 20)*.

And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. *(Mark 11: 22-23)*

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou be plucked up by the root, and be thou planted in the sea; and it should obey you. *(Luke 17: 6)*
Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. *(John 14: 12)*

The above statements of Jesus, reported by all gospel writers, tell us that anybody who has faith as much as a mustard seed would be able to show miracles even greater than those of shown by Jesus. We have yet to find a person who can claim to have faith as much as a grain of mustard seed and be able to show us miracles similar to those of shown by Jesus if not greater, or should we believe that no follower of Jesus in the world today has any faith. These verses also indicate that even the disciples were lacking in faith.

(8) And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. *(John 1: 19-23)*

Whenever the Jews put a straight question to him, they never received a straight answer. It is quite possible that they were genuine in their investigation and wanted to explore the possibilities of him being true in his claim, but they were put off by his answers. On another occasion when he questioned his disciples:
He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing. *(Luke 9: 20-21)*

There are a couple of very serious questions that come to the reader's mind.

Why did Jesus deny he was Christ? And why did he tell his disciples to hide his identity?

These verses show that the Jews, at that time, were expecting three persons, Elias, Christ and that prophet. According to Jesus, John the Baptist was Elias. Jesus himself was Christ. But who was that prophet?
(9) And they departed quickly from sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. *(Matthew 28: 8-10)*

Matthew tells us that when Mary Magdalene and the other Mary found the sepulchre empty where the body of Jesus was kept, they went hurriedly to give this news to the disciples. When they heard the news, they came quickly to meet him. And they came and held him by the feet, and worshiped him. *(Matthew 28: 9)*.
Luke tells us that Jesus met two of his disciples who were travelling to Emmaus which was about threescore furlongs from Jerusalem. *(Luke 24: 13)*. When they realised that it was Jesus, they hurried back to Jerusalem:
And they rose up the same hour, and returned to Jerusalem and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. *(Luke 24: 33-34)*

Incidentally, two disciples returned to Jerusalem and found the eleven gathered together, that makes the total number of disciples thirteen. As we know that Jesus had eleven disciples, who were the other two? Then he tells us that when his disciples suddenly noticed that Jesus was standing in the middle of them, they reacted as if they were seeing him the first time.
And as they thus spoke, Jesus himself stood in the midst of them, and saith unto them, peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh

and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. *(Luke 24: 36-43)*

The whole story becomes very confusing. If the disciples had seen him as Matthew told us, *(28: 8- 10)*, the reaction of the disciples as told by Luke *(24: 36-43)* was surprisingly unnatural.

(To be continued in part four)







Ansar who Participated in Tabligh activities Oct, Nov and Dec 2011

LONDON	Naeem Ahmad Raza, Abdul Basit Rana, Ch Hamid Ahmad, Basharat Saroia, Rana Irfan, Tayyab Bhatti, Sh Imran, Tariq Javid, Sayad Zafar Mahmood, M Ahsan.
BAITUL-FUTUH	AYUB NADEM, MR WASIM, NASIR GILL, PIR SAUD, MUBARAK LOANE, SHABAZ BAJWA, TANVEER TABUSEM, ABDUL WAHEED, Naeem Khan, Nasir Qamar, Muhamed ishtiaq, Ayub Khan, Kaleem Anjum, Nadeem khan, Saleem Bhatti, Rasheed Mirza, Munawar Bajawa, Naseem Jamal, Rafiq jawad, Bashir Tahir. Khalifa Flahuddin, Maqsood Ahmed, Salman Qamar, Daud Qamar, Mubeen Ahmed, Rafiq Arif , Naeem Gulzar, Abdul Waheed, Nasir Butt, Tanveer Tabassam, Shafiq Sindi, Rana Mansoor, Khurram Shahzad, Mubashir Zafari , Najeeb Ahmed, Dr Jaddaran , Asif Mansoor , Rafa jadaran , Umar Mansoor , Kasif khan.
BAITUL-NOOR	M Amjad, Daood Ahmad, Rehan Ahmad, M Talha, M Fraz, Shahbaz Ahmad, Rana Attaullah, Mubarak Qadiani, M Akram, Hmeed uddin Malik, Hafiz Furqan Ahmad, A Rasheed witol, Sadique quansah, Haroon asamoah, Adam sam, Sadique soateng, Mirza Mashhood, Rana Abdul Latif, Abdul Ghfar, Anwar, Naseeb Ahmad, Genai sb, Sgheer sb, Naseer Abid, Habibur rahman Ghaori, Tariq Bajwah, Rasheed Ahmad, M A Tahir, M Noor, Abdul Hafeeez, Irfan Ahmad, M Afzal Tahir. Masood Ali Kabeer, Mahmood Ali Kabir(Tifal), Abdul Rauf, Majeed Butt, M Amjad, M Talha, M Fraz, Rehan Ahmad, S A Sultan, Hafiz Furqan, Nazim Rasool Butt, Abdul Basit, Khlil Ahmad, Zafar Ahmad, Sardar sultan Ahmad, M Amjad, Mubarik A Qadiani, Shahbaz Ahmad, Shafiq Ahmad, Naseeruddin Hammayoun, Adil Ghani, Sarfraz Ahmad, Abdul Majid, Abdul Shkoor, Salah uddin, Tahir Ahmad, Khalid Asim, Ahmad Yanful,
EAST	Daud Goraya, Taj Din, Shahid Ahmad
ISLAMABAD	Malik Imtiaz, Malik Munir, Naeem Ahmad, Safdar Abassi, Munir Shamas, Ch M Yusuf
MIDDLESEX	Bilal Khan, Mansoor Ghafoor, Adbul Waheed Mirza, Chaudry Ameenullah, Khadim Shah, Abdul Basit, Zubair sahib, Abdus Salam Sookia. Naseer Ahmad. Tariq Ahmad Agha. Syed Hafeezullah Shah.
MIDLANDS	Mian Waheed Ahmad, Ghulam Abbas Baloch, Abdul Rashid, Asad Rehan, Ch Nasir Ahmad, Tanwir Dar, Waqar Ahmad, Ch Habibullah, Mushtaq Baig, Malik Khalid, Syed Imtiaz Ahmed, Dr Muhammad Ashraf, Malik Yaseen Khan, Dr Maqsood Saeed, Muhammad Hanif, Muhammad Manir, Muhammad Saleem JP, Basharat Khokar, Naeem Ahmad, Syed Mansoor Ahmad
NORTH WEST	Dr Hafeez Ahmad, Rana Saleem Ahmad, M Akram Malik, Abdul Basit Rajpoot, Sh Wasim Hayat, Khalid Hayat, Mian Nasir Ahmad, Athar Ul Haque, Dr Ijaza Ahmad, Abdul Ghaniyu, Iftikar Ahmad, Muhammad Wasim , Dr Muhammad Ahamd, Abdul Rauf Yousef, Dr Muhammad Tanveer Arif
SOUTH	Moman Amir, Khawaja Awais, Fakhar ud Din, Nasir Khan, Khalid Bajwa, Mohammad Afzal, Javaid Ahmad, Qazi Rashid, Mubashir Sadiquie
SOUTH WEST	Munawar Mughal, Malik Anwaar. Sadat Ahmed, Anwar Sheikh, Saeed Tahir, Sheikh Mansoor, Shakeel Ahmed, Muhammad Asif, Aftab Sheikh, Latif Sheikh. Safeer Ahmed, Tahir Saeed.

Qiadat Tabligh Majlis Ansarullah UK

Ansarullah Tabligh Activities





















SOUTHFIELDS SOLICITORS

We have obtained damages for our clients varying from £6000 to £96000 in recent cases. We are able to provide references should you wish to speak to some of our satisfied clients

Tel: 020 8877 3421

Road Traffic Accidents

NO WIN NO FEE
100% COMPENSATION GURANTEED
Southfields Solicitors

We work strictly on No Win No Fee basis, whether you win or lose your case. Many companies will take percentage of your damages if you win-we will not, leaving you with 100% of your compensation

Work Accidents

Slip & Trip

Whiplash Injury

You might be entitled to compensation, if you had an accident within the last 3 years. So do not delay any further in contacting us to help you to get maximum compensation

Worried About Your Immigration Status???......

UK IMMGRATION
DANISH IMMIGRATION
CANADIAN IMMIGRATION

There is no need to worry any more

Service includes

Immigration planning

All types of visa applications

Appeals

We can advise you in English, Urdu, Punjabi, Hindi

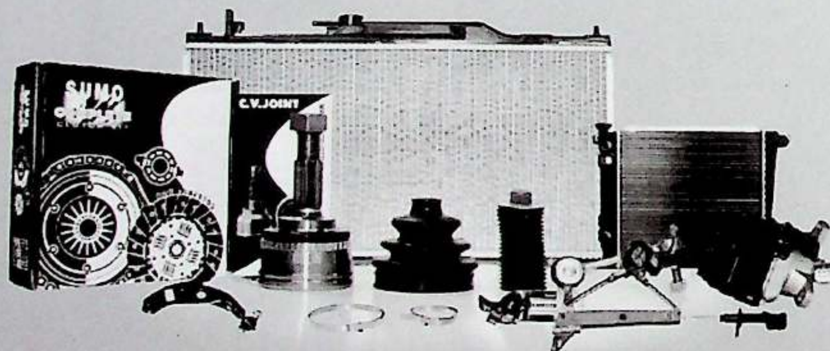
Weekends and out of office hours (By appointment only)

Free advice
£50 VOUCHER
(terms & conditions apply)



SOUTHFIELDS SOLICITORS

ADVERTISEMENT



• Radiators • CV Joints • Suspension Parts • Electric Window • Regulators • Water Pumps • Clutches • Electronic Distributors

271 Ilford Lane, Ilford, Essex, 1G1 2SD
Tel: 020 8478 7851 Fax: 020 8514 0119 Email: Sales@TJAutomotive.com





TJ Automotive Ltd
Importers & Distributors Of Quality Auto Parts

271 Ilford Lane, Ilford Essex IG1 2SD
Tel: 020 8478 7851 Fax: 020 8514 0119 Email: sales@tjautomotive.com